

THE REFORMER.

No. XIII.]

JANUARY 1, 1821.

[Vol. II.]

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. - - - Jeremiah, v. 1.

EDITORIAL.

Never was there a time when more outward duties and services of religion were performed, or a greater variety of means and institutions used to induce others to practise them then at present ; and never, perhaps, was there a time, since christianity was first preached, when there was less true religion. Such was the state of things in our Saviour's time among the Jews ; and their opinion of the good estate of that age, differed not much from the opinion of most professors in regard to the state of christianity now. To attempt to adduce any proofs of the degeneracy of christendom, would be perfectly useless to most persons ; and others are too fully convinced of this degeneracy to require any. Miracles themselves, it is clear from the miracles wrought by our Saviour, will not make people believe what they are averse to believe, and is calculated to prostrate their views and interests. Says Saml. Johnson, " Who will believe what he wishes to be false?" It may not, however, be improper to present a few remarks respecting the means and institutions now used to promote the cause of religion among men.

All instruction must be lost, if it do not even prove pernicious, unless it be supported or accompanied by example in those who undertake to impart it to others. To rehearse and re-rehearse the precepts of christianity, and walk in almost direct contrariety to them, has a tendency to blunt the force of the divine commands, and harden the hearts of men ; insomuch that after a time,

people who profess christianity and are zealous in its support, will not live as conformably to its requirements, as the heathen who never heard of the name. "And," says the Apostle, "shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision doth transgress the law?" "For not the hearers of the law are just before God, but the doers of the law shall be justified." "Behold, thou art called a Jew; and retest in the law, and makest thy boast of God; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that makest thy boast of the law; through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you."

Are not professing christians at this time, very much like the Jews whom the Apostle here so strikingly describes? Do they not rest in their knowledge of christianity, and boast of their advantages of having the word of God among them, &c. &c. And are not the teachers of this day, (like the Jewish teachers in the Apostle's time,) confident that they are guides of the blind, a light of them which are in darkness, instructors of the foolish, teachers of babes, having the form of knowledge and of the truth in the scriptures; while they teach not themselves, nor do what is right. At the very time they boast of being christians, and seek to bring the heathen to righteousness; compassing sea and land to make proselytes: by their actions and conduct they dishonour Christ, and cause his name to be blasphemed among heathens and infidels.

These things cannot be too deeply considered. For it is greatly to be feared, that Sunday Schools, and all other means now employed to communicate instruction,

will be perfectly useless; because they are not seconded by suitable example: and that after all the rising generation *hear and are taught*, they will be carried along with the current of evil; and in consequence of their knowledge, experience greater condemnation than the heathen. It gives too much offence to say, the heathen nations are better, and less given to dishonesty, lying and intrigue, than christian nations: we shall therefore not make the assertion, but leave every one to decide this point for himself. We shall here also close our remarks, in order that every person may indulge his own reflections, and examine how far he is living according to the commandments of Jesus Christ, and the dictates of his own conscience; earnestly desiring that each one for himself may endeavour to amend what is wrong, and in every respect do that which is right, that his end may be peace.

For The Reformer.

EXTRACT OF A LETTER TO THE EDITORS.

“ Having been favoured through the Post-office, with the twelve numbers of the Reformer for the year that is passing away, I send with this letter the amount for the ensuing year—believing it to be a useful work; as it exposes to public view the hypocrisy, superstition, bigotry and cruel avarice of the *hireling clergy* of our country, who greatly oppress multitudes of the people, especially the poor; by squeezing from the hands of indigence, every *beggarly doit* they can get from them, by deception or otherwise, out of their hard gotten pittance, obtained by the sweat of their brow; the whole of which falls very far short of giving their poor children a comfortable maintenance: many of whom, in divers parts of the country, being poor widows with orphans, and inno-

cent labouring girls, who have been so duped by their pious frauds, as to bind themselves, by setting their hands to subscription papers to pay so much a week.* What pitiable shifts will avarice lead men to make use of, to rob the poor, to aggrandize themselves, and live *like drones* on the labours of the industrious poor! These men I consider greater oppressors than ever Pharaoh was to the Israelites. I have no patience with such professions of godliness; as their intentions are only thereby to procure to themselves unrighteous gain, increase their influence, and rule over the minds of the people."

* *Note by the Editors.*—It is almost incredible, how much money is obtained annually in the United States, in the way above described. At Holmsburg, a small Village, about nine miles from this city, a Female Society was formed about three years since, and much pains were taken to get persons, even in very low circumstances, to set their names to pay 28 cents per month. After they get their names affixed, they consider them as bound; and if their respective dues are not regularly paid, they have a notification sent to them; and if it is not then paid, they are called on for the sum.

This Society since its organization, has raised, and contributed to Theological Seminaries and other purposes, upwards of 218 dollars. But this is only one Society among thousands, who are pursuing the same plan. These little streams of charity, if they can so be called, flowing into one channel, become like a river; not "to refresh our thirsty land," as Mr. Beecher has represented, but to corrupt the population, by producing, and keeping in existence, men as preachers of the Gospel, whom God has never sent; and who will not profit, but spoil the people. There would not be one real minister of the Gospel less, whom God has sent, if *no* money were raised to educate and support them. This money, will indeed be the root of much evil in this country; as it will fill the land with false prophets, who would never come forth to the destruction of the souls of men, if it were not for the money that is held out to entice them. A considerable proportion of the young men educated at Princeton, it appears, are supported by Female Associations. If people think they are doing God service by such contributions, we believe, in eternity, they will see their mistake.

Vanity, and a desire of praise, we very much fear, more than a regard to the cause of God, actuates too many in forming these Associations, and bestowing contributions: and if so, they have all their reward in the public notice that is taken of them, and the praise they obtain in this world: from God they must expect to receive only condemnation.

For The Reformer.

Messrs. Editors.—Much has lately appeared in the News Papers of this city, respecting Protestant Episcopal Theological Seminaries. It seems the Episcopalians are not disposed to be outdone by their Presbyterian brethren, and are no less indefatigable in their exertions, and ingenious in their devices, to obtain “individual bounty, in aid of the great object of” their Education Societies. The following is one of the *Bye-Laws* of the Protestant Episcopal Theological Education Society, lately formed in New-York:

“The names of those who shall establish professorships, scholarships, or fellowships, agreeable to the foregoing articles, and the names of the contributors to the society, with the amount of their respective donations and contributions, shall be enrolled in its honourary register, as its founders and patrons.”

How insidiously is the bait here held out to entice, and to what a state of infatuation, or degradation, must people be reduced, who can read with complacency or even with approbation such an article. How will this agree with the commands of our Lord: “When thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do, that they may have glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth.” And he has said, “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.”

The plan adopted by the New York Episcopal Theological Education Society, to obtain the praise and glory of men, exceeds that of the Scribes and Pharisees of old; for theirs only procured praise from the generation then living; but the plan they have adopted, is not only to obtain the praise of the present generation, but their deeds of charity (if it be not a prostitution of the word charity,) are to be handed down to posterity, to procure praise and glory also from them. This is indeed acting in the true spirit of this world: and when I perused the aforesaid article, with feelings of surprise, mingled with pain, I laid the paper down.

I shall conclude, with some extracts from Bishop

Brownell's address, and two communications signed "*A Layman*," published in the American Daily Advertiser" of this city. The Bishop in his address observes:

"The Presbyterians have a very valuable Institution at Princeton, and the Congregationalists have Seminaries at Cambridge and Andover. The latter Institution has been endowed with distinguished munificence. A single individual, Mr. BARTLETT, is said to have bestowed on it more than 100,000 dollars; and other individuals have also contributed to it with unexampled liberality. Have Episcopalians less liberality than other denominations? We trust not—We trust they are behind the members of no communion in their estimation of theological learning, and in a liberal disposition to support it. The appeal will now be fairly made to them, and we doubt not of its success.

"Hitherto our clergy have borne an honorable standing when compared with those of other denominations. But the standard of theological attainments is raised by these new Institutions, and unless we make similar exertions for the education of our candidates for Orders, our younger Clergy will, in a few years, be considered a degraded body. The well educated members of our communion will not listen with profit to lessons from an undisciplined mind; and when they hear the sublime service of the Liturgy performed by one who has not knowledge to discern its meaning, nor taste to perceive its beauties, they will be likely to retire with disgust from its ministrations. And finding that their taste and their learning can be gratified by attending the congregations of other denominations, they will gradually become incorporated with them. While human nature remains what it now is, we cannot count upon the general piety of mankind, nor upon the excellent principles of our Church to secure us against such a result.

"To effect all the objects contemplated by the General Convention, in the establishment of the Theological Seminary, will, indeed, require *a liberal endowment*. The salaries of Professors, the purchase of a Library, the erection of a suitable building to accommodate the Library and for Lecture rooms, and the support of necessitous students, will require *large funds*. It is therefore no common call which is now made upon the friends of the

church. And in addressing the more wealthy members of her communion, the Board of Trustees beg leave particularly to impress upon them, that it is not for one of those ordinary charities which so frequently solicit their notice, that the present appeal is now made to their liberality and their piety. It is for an object of paramount importance, and which can only be effected by *large sums, contributed by the opulent*. Any contribution, however small, will, indeed, be thankfully accepted; and the contributions of *all* the friends of religion are solicited by the Board of Trustees—they ask of every one ‘according as God hath prospered him.’ This being the rule and the measure of charity, enjoined by the Apostle.

“The liberal subscriptions which have already been made to this object, evince the estimation in which it is held. We consider them as an index to the public sentiment, and the public liberality; and we regard them as a pledge that the present call will be answered in the same spirit.”

The third section of the fifth article of the Plan states :

“A sacred regard shall always be paid to the intentions and directions of Testators and Donors of money, or other property. If any individual shall give or bequeath to the Seminary the sum of 20,000 dollars, the interest of such donation or bequest shall be devoted to the support of a Professor, and the Professorship shall forever be called by the name of the Donor or Testator. If any individual shall give or bequeath to the Seminary, the sum of 5000 dollars, the said donation or bequest shall constitute a Fellowship, to be called by the name of the Donor or Testator; and the interest of the said sum shall be devoted to the support of such distinguished scholar as shall have completed a full course of Theological studies in the Institution, and shall have been elected to the said Fellowship by the trustees—provided the said Fellow shall continue in the Institution, unmarried, for the space of three years, and shall apply himself exclusively to Theological studies, performing no services of instruction, or otherwise, but such as shall be allowed by the Board of Trustees. And if any individual shall give or bequeath to the Seminary the sum of 2000 dollars; such donation or bequest shall constitute a Scholarship, to be called by the name of the Donor or Testator, and the interest of

the said sum shall be devoted to the support of some necessitous student in the Institution. Any number of individuals may institute a Professorship, Fellowship or Scholarship, and designate the same by such appellation as they shall choose."

The writer under the signature of "*A Layman*," and a resident no doubt of this city, sings to the same tune.

"The publication in the Daily Advertiser of Friday, [Nov. 24] relative to the Theological Seminary at New Haven, cannot be attended to without interest. The education of Candidates for Holy Orders, so essentially involves the welfare and prosperity of the Church, is so indispensable to the usefulness and dignity of its ministry, and so intimately connected with the present and eternal interests of its members, that every reflecting mind must hail with the liveliest satisfaction, and the deepest gratitude to the Author of all good, the exertions which are now making for the establishment of institutions for theological instruction. Episcopalians, it must be acknowledged, have hitherto been justly chargeable with indifference upon this most interesting subject. Other denominations have given us an example of zeal and liberality, the happy effects of which should long ago have stimulated us to similar exertion.

"But the excitement now so generally diffused throughout the Union, seems to proclaim the dawn of a new era in the Church. Let Episcopalians now come forward and redeem the time; let them devote their wealth, their talents, their influence to the cause, let them prove that although latest, they will not be most deficient in ardour or liberality. No possible means which can promote this great object, should be omitted. Let associations be formed throughout the Union, in aid of the Seminary established by the Convention of the Church. Let young men of piety and talents be raised from the obscurity in which circumstances have thrown them; and enabled, by the foundation of Scholarships, to become bright and shining lights in the Church. Among other denominations, Professorships and Scholarships have been endowed by individuals. But efforts of this kind have not been confined to the wealthy—even those who have but little, have given of that little. In almost every congregation

Societies have been established among the ladies, and the younger members, and are attended with great success.

“In Philadelphia, Episcopalians should not be backward. In wealth, in consequence, in literature, they maintain a high stand. Within the bosom of the Church, are many professional men of eminent acquirements and unrivaled abilities; these cannot fail to exert their utmost influence in favour of an institution for Theological instruction. Interest alone must engage them zealously in its behalf. Their tastes and feelings, their intellectual superiority, the learning and elegance with which the subjects of their respective pursuits are usually adorned, disincline them to attend either with pleasure or benefit, to the public discourses of those, who, unprepared by a proper course of study, attempt to teach the noblest of all sciences. The superior opportunities, enjoyed by students of divinity among other denominations, will soon enable them to surpass the Episcopal Ministry.

“Without the utmost exertions, we shall lose the honourable station we have hitherto maintained. Men of refinement and cultivation, will seek among other religious societies for that gratification and improvement which our own will be unable to afford; for it is justly observed, ‘while human nature remains what it now is, we cannot count upon the general piety of mankind, nor the excellent principles of our Church, to secure us against such a result.’ Let every friend of the Church, then, come forward.—A Theological Seminary is not only essential to the piety and learning, but it might almost be said to the very existence of the Episcopal Church and Ministry. In every diocess there is a deficiency in the requisite number of Clergymen. What but a liberal provision for Theological Education, can enable us to supply Pastors to the destitute members of our Communion.

“The want of Ministers among other denominations will soon be removed by their Seminaries. Andover and Princeton, upon an average, annually send forth 40 Ministers, sufficient, as is computed, for as many thousand persons. ‘In a few years all their Congregations will be supplied, and their well instructed preachers will have leisure to take care of our vacant Churches.’ And if the demands of our people for Ministers of their own cannot be satisfied, will they not be compelled to accept relief from some other quarters.

“These are considerations of solemn importance. They imperiously demand our attention. Can indifference subsist at such a crisis? Surely the heart of every Episcopalian will answer, No. Surely the result of their united exertions will say, No. Should we not, with an undivided voice, hail those measures which alone can preserve to our Church that rank to which she is justly entitled, by the purity and evangelical tenour of her doctrines; the simplicity, beauty, and sublimity of her services; and the Apostolic authority of her discipline?”

After what has already appeared in *The Reformer*, I deem it unnecessary to subjoin any remarks to the extracts which have been given; but shall leave every one to judge for himself respecting the object designed to be promoted by these writers, and the spirit by which they were influenced in their communications.

SOPHRONIA.

For The Reformer.

The zeal of various churches for *scientific* religion, is becoming so ardent and *intrusive*, that if you continue to notice but half that is occasionally imposed upon the public notice, you will surely find your hands full.

Your readers may have lately seen the proceedings of Bishop Brownell and others, in the establishment of a Theological Seminary for *Episcopalians*, at New-Haven. Among some of their ideas, our attention has been principally arrested with the following: “The well educated members of our communion *will not listen with profit* to lessons from an undisciplined mind,” and “if their taste and learning be not *gratified*, they will retire *with disgust* from our ministrations.” “Concerning the *importance* of theological learning, there seems (they say) *now* to be a general union of sentiment.” We have been *surprised* to see this remark, connected with *Methodism*: “Even those denominations which formerly denied the utility of human learning now begin to acknowledge that it is *no hindrance* to piety:” it is added, “The *Methodists* and *Baptists* are making vigorous exertions for the support of theological education.” We have indeed, heard of a *Methodist Academy* at Andover, lately under the

Rev. M. Ruter, and another in New-York state, under the Rev. N. Morris—but why they are created, we believe, no Methodist member can tell; and how they are supported is still less understood. The people it would seem, among them, are not often consulted by their rulers.

But a later Episcopalian, exulting in the *prospects* of the aforesaid New-Haven institution, solicits a generous endowment; and refers his hopes to their future *gratification* in the “*dignity*” of its ministry—and forsooth in their “*tastes and feelings*,”—to wit: “*Their tastes and feelings*, their intellectual superiority, the learning and *elegance* with which some Episcopalians are adorned, dis-incline them to attend either *with pleasure* or benefit, to those who, unprepared by proper study, (classical of course!) attempt to teach the noblest of all *sciences*.”

The sober christian, who is hungering for the bread of life, may well exclaim *Pshaw!* to such “gatherers of teachers, having itching ears.” The christian may very properly respect human learning as an excellent hand-maid to religion, when used as an auxiliary, to those who have the *life and power* of religion in the soul: but to cater for men’s *tastes and feelings*, their *dignity*, and *elegance*, and *pleasure*, &c. is totally unsuited to an audience of *sinner*s, justly obnoxious to the wrath of God; and is quite unlike that “Master Builder, who came not in excellency of speech, nor of man’s wisdom.”

BEREANUS.

For The Reformer.

In the primitive days of christianity, so great was the persecution of believers, that none but those who were real disciples of Christ, or sincere inquirers, came often to their assemblies; and it was easy to distinguish between those who served God, and those who served him not. But after Constantine embraced Christianity, and it became popular, worldly minded men took upon them the name of Christians, and became rulers in the church; and the abomination that maketh desolate was set up. The true humble disciples of Christ, were then under a necessity to take the Apostle’s advice, and come out from among them, and be separate, in order to be the

sons and daughters of the Almighty. For said the Apostle, "what fellowship hath light with darkness, or Christ with Belial." But these faithful ones were despised and persecuted, and considered as enemies to the cause and Church of God, by the great body of professing christians: yet they were the remnant spoken of, *Rev.* xii. 17, who kept the commandments of God, and had the faith of Jesus Christ.

The offerings and services of unrenewed and worldly men, are not acceptable unto God; as may be seen in the case of Cain, and the Israelites in the time of Isaiah the prophet. Read Isaiah i. 11, &c. "To what purpose is the multitude of your sacrifices unto me? saith the Lord. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

The Apostle, who recommended to his brethren not to forsake the assembling of themselves together, also besought them, by the mercies of God, to present their bodies a living sacrifice, holy, acceptable unto God, which was their reasonable service. And he declared to some, who came together after an inconsiderate manner to eat the Lord's Supper, that they came together not for the better, but for the worse: adding, he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. Now this outward supper was but a representation of the inward and spiritual supper, or feast, which the Lord's faithful people partake of, when assembled together in his name; and if partaking of the outward bread and wine unworthily, exposed a person to damnation, how fearful must be the condition of those, who profess to meet to partake of the spiritual supper of the Lord Jesus, while their minds are in the world, and they are following the desires of their own hearts!

The state of the Pharisees, notwithstanding their zeal for God, and their regular sacrifices, fastings and prayers, our Saviour declared to be worse than the publicans

and harlots. And whenever a religion becomes fashionable, and it is no longer a cross to put it on, the proud, the covetous, and the worldly will embrace it—attend meetings, and conform to its precepts and regulations: for it is a reputable thing, and adds to their respectability. Oh! then is the danger! May the God and Father of our Lord Jesus Christ open the eyes of his dear children to see the necessity of looking to him continually, and keeping an eye single, that their bodies may be full of light.

Our Lord has said, “ye shall know the tree by its fruit: Men do not gather grapes of thorns, nor figs of thistles.” And all those who go under a high profession of religion, attend meetings, and draw near to the Lord with their mouths, and honour him with their lips, while their hearts are far from him and filled with covetousness, will find themselves rejected in that day: for Christ will say to them, “Depart from me, ye that work iniquity.” But to those who endeavour, with a sincere heart, to serve the Lord; and watch against every evil thought, word and action; praying for daily bread, that their souls may be nourished up unto eternal life; he will say, “Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.” But professors in this day, it would seem, believe that they can serve God and Mammon; love the world and follow their own wills, and be accepted of God by going to meeting three times a week, and attending to some of the outward services of religion. Our blessed Redeemer said, “I came not to do my own will, but the will of Him that sent me. And unless a man deny himself, take up his cross and follow me, he cannot be my disciple.” And, said the Apostle, “Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”

The Lord has always had a few faithful ones, in every age. When our Saviour appeared among men, there was a Simeon, an Anna, and a Nathaniel, with others, no doubt; but these few did not save the Jewish people from that destruction, which their wickedness and hardness of heart so justly merited. And I have often said in my heart, Oh! that their calamities and destruction might

prove a warning to professors of religion, to the end of time, and lead them to cleave to the ways of true righteousness, that they may escape the miseries which came upon them.

The honour and respect which arose to those among the Jews, who attended the worship at the Temple, and were zealous for the law and the traditions of the elders, produced a great many hypocrites and false professors; against whom our Lord was more severe in his rebukes, than against the publicans and harlots; and whose state, indeed, was far more hopeless; for the publicans and harlots went into the kingdom of God before them. May these things be laid to heart; for, convinced I am, that the state of the scribes and pharisees in our Saviour's time, was not very dissimilar to that of many in this day, who are very regular in outward services, going to meetings, and paying towards the maintenance of worship.

Oh! that people would see the necessity there is to turn away from blind guides and false instructors, now so numerous in the world: who will neither enter the true kingdom of God themselves, nor suffer others to enter, and go to the Lord to be taught of him; whose inviting language is: Son or daughter, give me thy heart. And if we are so truly wise as to give our hearts to Him individually, he will sit as a refiner of silver, and purify them as gold is purified: and then, and not till then, will "the offerings of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years."

SINCERITY.

BURMAN MISSION.

By accounts from India, it appears that the Mission at Rangoon, in the Burman empire, where so many missionaries have gone from this country, and so much has been expended, is nearly brought to a close. The mission has continued, we believe, about twelve years; during which time, three only have been baptized; a fourth had professed to believe the Gospel, and the fifth, a teacher of learning and influence, had become an inquirer, when he was accused before the Viceroy of having embraced heretical sentiments. The Viceroy gave no decisive or-

der, but directed further inquiry to be made. "Upon this," the Missionaries observe, "our friend went to the principal informer, who is at the head of ecclesiastical affairs in Rangoon, made peace with him, and discontinued his visits to the zayat, [or place of worship.] This circumstance spread an alarm among all our acquaintance, and combining with the general state of things, and the prevailing expectation, that our attempts would shortly be proscribed, occasioned a complete falling off at the zayat; and with the exception of the teacher above named, who has lately visited us in private, and those who have already joined us, we are completely deserted."

Under these circumstances, the Missionaries went to Ava, the residence of the Emperor, about two hundred miles distant, to lay their designs before him, and solicit toleration for the christian religion.

On approaching the Emperor, they laid before his throne the following petition :

"The American teachers, stand to receive a favour from the royal supporter of religion, and the Lord of land and water. Hearing of the great power of your Majesty, and of the settled state of the royal country, we arrived at Rangoon, the Royal landing place. Afterwards we requested the governor of the city, that we might ascend and see the golden face : thus have we arrived at the golden feet. In the great country of America, we are teachers, preaching the numerous things that proceed from the sacred books. In them it is taught, that if a teacher crosses over to another country, travels about in it; preaches, and establishes the religion, great profit will ensue, i. e. both teacher and disciple will be delivered from the miseries of hell, and, eventually, will enjoy the happiness of an eternal heaven, where is neither death nor old age. They therefore petition, first, that they may find protection in the royal power, and obtain permission to preach in the royal kingdom; and second, that those who are favourably disposed to the religion, and wish to listen and worship, may remain without difficulty. On these accounts, we stand to receive your permission, royal Supporter of religion, and Lord of land and water."

"This petition, (the Missionaries observe,) is written in the style of priests, and contains some expressions

which we should rather have omitted. But this could not have been done consistently with the court etiquette.*

“ In reply to our requests, we were informed by a secretary of state, that the Emperor had no disposition to prevent any sect from practising the customs of their ancestors ; that, within the royal dominions there were Portuguese, Persians, Moors, &c. who all lived quietly according to the precepts of their different religions ; and that it was the pleasure of his Majesty to take no order upon our petition. The Emperor on this hastily arose and left us. Although disappointed in this attempt, we were resolved to make another, especially as we were suspicious that our object had been misunderstood. We accordingly obtained a private interview with the secretary, stated to him definitely our object, and attempted to interest his feelings in it, by considerations which we supposed would have influence upon him. But the effort proved abortive. The Emperor had frowned upon us, nor was it easy to make his principal courtier smile. At the close of the interview, we were distinctly informed, that permission to proselyte within the Burman dominions could not be obtained ; and that if any Burmans were proselyted they could have no assurance of protection. As another attempt, an abridgement of the tract was committed to a friend who engaged to give it to the secretary. Our friends afterwards informed us that it was read in the presence of his Highness, who approved of its morality, but gave no encouragement as to the successful termination of the business. The same person also had an opportunity of conversing with the Emperor respecting us. His Majesty alternately manifested scorn and displeasure at our attempting to introduce a new religion among his subjects, and observed that it was expedient for us to leave the capital.—On receiving this intelligence, we deemed it prudent to discontinue our exertions.

“ From the above statement, it appears that the ruler of Burmah, either from motives of state policy, or

* *Note by the Editors.*—We think it would have been far better to have avoided such flattering titles, and addressed the Emperor as it became christians, and leave the event to God. No advantage will arise to the cause of Christ's kingdom, by acting contrary to his express commands ; as the event in this instance, sufficiently shows. The doctrine of pious frauds has long since been given up as untenable. We are not to do evil that good may come.

from real attachment to the religion of Gaudama, is determined to give it his open and decided support. The following fact is a fresh proof of the correctness of this conclusion. The day after our petition was presented, the priests from the villages surrounding the capital, were feasted in the royal palace by his Burman Majesty. At the same time, a hundred new priests were made, some of whom were the sons of noblemen. Such a public avowal of the favourable disposition of the government towards the Boodhists religion has not been made for twenty years past."

[Since this event, one of the Missionaries has proceeded to Calcutta with the intention of commencing a Mission at Chittagong, an English possession on the borders of the Burman Empire, where there are a number of Christian Converts; the other is to remain at Rangoon, until he is compelled to take refuge in Chittagong.]

PERSECUTION.

In our last number we gave an account of the persecution of Christians by the heathens; we shall now give some account of the persecution of Christians by those of the same name.

Persecution of Christians by those of the same name.—
 "The *Waldenses*, who made their first appearance about the year 1160, were greatly persecuted by the Church of Rome. Peter Waldo (from whom it is supposed by some, the name is derived,) being zealous for the advancement of true piety and Christian knowledge, procured the translation of Latin into French, the four Gospels, with other books of holy scripture, and the most remarkable sentences of ancient and pious writers. No sooner had he perused these, than he perceived that the religion which was now taught in the Romish church, differed totally from that which was originally inculcated by Christ and his Apostles. Struck with this glaring contradiction between the doctrines of the pontiffs, and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor, and, forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the

quality of a public teacher, and to instruct the multitude in the doctrines and precepts of christianity.

“ Their rules of practice were extremely austere ; for they adopted as the model of their moral discipline, the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner ; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth ; the inflicting of capital punishments, self-defence against violence, and oaths of all kinds.

“ During the greatest part of the seventeenth century, those of them who lived in the vallies of Piedmont, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and seemed to portend nothing less than the total extinction of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny ; and the few Waldenses that survived, were indebted for their existence and support, to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

“ JOHN HUSS from whom the Hussites take their name, was born in a little village in Bohemia, called Huss, and lived at Prague in the highest reputation, both on account of the sanctity of his manners, and the purity of his doctrine. He adopted the sentiments of Wickliffe and the Waldenses ; and, in the year 1407, began openly to oppose and preach against divers errors in doctrine, as well as corruptions in point of discipline, then reigning in the church. Hence an accusation was brought against him in the year 1410, before the tribunal of John XXIII, by whom he was solemnly expelled from the communion of the church.

“ This eminent man, whose piety was equally sincere and fervent, was summoned to appear before the council of Constance. Secured, as he thought, from the rage of his enemies, by the safe conduct granted him by the Emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, John Huss obeyed the order of the council, and appeared

before it to demonstrate his innocence. However, his enemies so far prevailed, that, by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, in obedience to the council, and burnt alive in 1415 ; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution, he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words ; ‘ Into thy hands, O Lord, do I commit my spirit ; thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and present mind, by thy most powerful grace, I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy Gospel.’ When the chain was put upon him at the stake, he said with a smiling countenance, ‘ My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one ?’ When the faggots were piled up to his very neck, the duke of Bavaria was officious enough to desire him to abjure. ‘ No,’ says Huss, ‘ I never preached any doctrine of an evil tendency ; and what I taught with my lips, I seal with my blood.’ The fire was then applied to the faggots ; when the martyr sang a hymn with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At last his voice was cut short after he had uttered, ‘ Jesus Christ, thou Son of the living God, have mercy upon me ;’ and he was consumed in the most miserable manner. The duke of Bavaria ordered the executioner to throw all the martyr’s clothes into the flames ; after which his ashes were carefully collected and cast into the Rhine.

“ Numerous were the persecutions of different sects from Constantine’s time, to the reformation ; but when *Martin Luther* arose, and opposed the errors and ambition of the Church of Rome, and his sentiments began to spread, the Pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called ; this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendour, and pre-

venting the reformation. The friends of the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed Church, and wars were set on foot for the same purpose. The inquisition which was established in the twelfth century against the Waldenses, was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about 30 years; and the blood of the saints was said to flow like rivers of water. The countries of Poland, Luthuania, and Hungary, were in a similar manner deluged with Protestant blood.

“ In HOLLAND, and in the other low countries, for many years, the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Grotius and others observe, that there were 100,000 who suffered by the hand of the executioner.

“ FRANCE, perhaps, has produced more martyrs than any other country. After many cruelties had been exercised against the protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. After this, the whole city of Paris was ravaged, and in three days, above 10,000 people of all ranks were butchered. The groans of those who were dying, and the shrieks of such as were just going to be butchered, were every where heard. Men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom, and according to Thuanus, above 30,000 Protestants were destroyed; or as others affirm, above 100,000. But what aggravated these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the Pope's

legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the king, it was immediately decreed that the Pope should march with his cardinals to the Church of St. Mark, and in the most solemn manner, give thanks to God for so great a blessing conferred on the See of Rome and the Christian world. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires: and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman Church!!!

“ But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man’s feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation. They bound mothers, that gave suck, to posts, and let their suckling infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet on hooks in chimnies, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only matter of laughter and sport of them!!!

“ ENGLAND has also been the seat of much persecution. Though Wickcliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his remains were ordered to be dug up out of the grave, where they had lain undisturbed 44 years. His bones were burnt, and the ashes cast into an adjoining brook. When queen Mary came to the throne, the most severe persecutions took place. In 1555, sixty-seven per-

sons were burnt. The next year eighty-five were burnt. She also erected a commission court, which was followed with the destruction of near eighty more. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly and without any exception to all the rites and ceremonies of the Church of England; and the Dissenters were distressed, censured, and fined in the Star Chamber [*or Bishop's Court.*] In Charles the First's time arose the persecuting *Laud*, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined 10,000 pounds, perpetual imprisonment and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letter S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship, to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the Episcopal book of Common Prayer, even in a private family. In the following year the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate Popery, prelacy, heresy, schism, &c. but their petition was rejected; yet in 1648, the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended certain errors, should suffer death. And under the conventicle act, it is said eight thousand persons were imprisoned and reduced to want, and many to the grave.

“IRELAND has likewise been drenched with the blood of the protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the

kingdom, in the reign of Charles I. 1641. They were massacred, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their safety.

“SCOTLAND for many years together has been the scene of cruelty and blood-shed. And SPAIN, ITALY, and other places, have been the seats of much persecution. Popery has had the greatest hand in this mischievous work. A vast slaughter, was made among the natives of Spanish America, where 15,000,000 were said to have been sacrificed to the genius of popery in about forty years.”

Extract of a letter to the editor of the Emancipator from a correspondent in Norfolk (Vir.) dated August 27th 1820.

“There is now a law in this state which took place the 1st day of January last which prohibits schools being kept for teaching coloured people, under the penalty of three dollars for every offence, if free, or 20 lashes on the bare back; or if slaves, 20 lashes. It subjects white persons to the same penalty; and enjoins on all magistrates and sheriffs under the penalty of 8 dollars for refusing to execute the law. The informer is to have the whole of the fine.

“My wife, who had a sabbath school for coloured children which she taught gratis for 3 or 4 years past, has been compelled to give it up; although none were admitted but those who were free, and those who had written permits from their owners. She had more than one hundred scholars at a time; although the school was supported by some of the best men in town, and several of the magistrates, yet I was presented before the grand jury, and nothing saved me but the presentment being made before the law became in force. Before I consented for the school to be broke up, I consulted with the States Attorney, who was much in favour of the school, and a pious man, who said it was so pointedly against the laws, that he himself, as the prosecutor, would be obliged to take notice of it.

“I am so disgusted with my native state, that if I could dispose of my property without too great sacrifice, old as I am, I would remove to a land of liberty!!!”

The Synod of South Carolina and Georgia have assumed the responsibility of raising within the space of five years, the sum of 15,000 dollars, towards the endowment of a Professorship in the Theological Seminary at Princeton.

Sixty-one pews more in St. Paul's Church, Boston, have been sold for 34,000 dollars. Forty-four pews were sold before, which produced 23,952 dollars, making the whole amount of the sale of pews 57,952 dollars.

One of the English Baptist Missionaries, has lately collected in England and Scotland, upwards of 16,000 dollars, to erect a College at Sarempore, in the East Indies; and is now in this country, endeavouring to obtain about 6000 dollars more. If money will serve to promote the cause of Christianity, it appears it is pretty liberally bestowed.

An article taken from an Antwerp paper, of August 19th, states: "Sicily, which is the most fruitful island of Europe, and the largest in the Mediterranean, contains about 1,300,000 inhabitants. Under the Romans it had at least 12,000,000. There are in Sicily nearly 30,000 Priests. The nobility and clergy own almost all the land, and the peasants are in the most miserable condition. The nobility consists of 58 Princes, 17 dukes, 37 marquises, 27 counts and 79 barons. Agriculture, not having been encouraged, has fallen into a state of complete degradation."

It seems from the above statement, that in this Island there is one priest to about 43 inhabitants. This we apprehend is as good a supply as Lyman Beecher himself could desire; and what the benefits are, which arise to the people, fully appears. A numerous Priesthood in any land, is calculated to produce similar effects: and from the number of Theological Seminaries, now in operation, and going into operation in this country, it may be expected after a time, we shall have a pretty good supply. Money and a support they must have, and if they are all to have as large salaries as most of them now have, it is difficult to conjecture where their pay will come from. Landed property in the end, will be likely to fall mostly into their hands, and they will have the chief rule in the government.

The Baptists are using great exertions to organize Societies, and collect money to train up young men for the Ministry. A writer in the American Baptist Magazine, speaking in favour of a learned Ministry, observes:

"May we not hail our Theological Institutions and Education Societies, as establishments, designed in Providence to hasten, by multiplying and preparing the heralds of salvation, the accomplishment of that glorious era, unveiled to the eye of faith in the prediction, 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea?' With what felicitation should we behold in the ranks of the ministry, our Aarons, who can speak well—our Paul's profoundly taught in the arts and sciences of the age; and also those assimilated in character to Apollos, being both eloquent and mighty in the Scriptures!"

A London paper of October 8th, observes: "It was stated at the last Conference of the Methodists, that there was a falling off in their flock during the preceding year of nearly 6000; which they in a great measure attribute to the late numerous blasphemous publications. It is remarkable that, previous to last year, they had been annually on the increase since the days of Wesley."

. ZERUBBABEL has been received and shall be inserted in our next number.

Printed by Joseph Rakestraw, No. 256, North Third Street, Agent for The Reformer; to whom correspondents will please to address their communications—and those wishing to become subscribers, can signify it, either by mail or private conveyance—and also make remittances, and receive their numbers, or have them forwarded agreeably to their directions.

Price of The Reformer one dollar a year, half payable in advance, the remainder at the end of six months.—New Subscribers, if they request it, can be supplied with numbers from the commencement of the work.